Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——Luke xii. 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.——DAVID REED, EDITOR AND PROPRIETOR.

VOL. VIII. BOSTON, SATURDAY, APRIL 11, 1829. NO. 15.

ORIGINAL COMMUNICATIONS.

[For the Christian Register.]

SACRED POETRY.

Mr. Reed,—

While so much is done to improve our Sacred Music, I would ask, why so little is attempted to improve our Sacred Poetry? Is it that the religious public is indifferent to the bad theolgy, bad taste, and bad poetry, which some of our popular Hymn-books present, or that others are to be found, with which they are fully satisfied? For my own part, I confess, that I am not acquainted with any collection now used in our churches, which seems to me perfectly well adapted to the purposes of public worship. Indeed, most that I have examined, labor under essential defects. I admire the piety and simple pathos of many of Watts' Hymns, but I suppose, the greater part of them are considered exceptionable, even by those who continue to use them. I have attended scarcely any churches, in which they are employed, but the doctrine maintained in the pulpit, was at variance, with that sung by the choir. Watts, I presume, does not express the feelings and sentiments of any prevalent denomination of Christians; still, the use of his book is retained in some churches, in which the worshippers would not tolerate a prayer or a sermon, in unison with the hymn.

But Watts has been banished in some instances, and Belknap adopted. I say nothing against the memory of that excellent man, when I declare that I do not believe there is a church in New-England, to which his book is adapted. It was good, perhaps, for the time, in which it was compiled; but the time is past. I wonder, that it is still used by any who would sing either with the spirit, or with the understanding. I cannot believe that it meets the devotional feelings of any assembly of liberal Christians. Can those tame and prosaic essays, with which it abounds, be honored, with the appellation of Hymns, for the worship of God? Do they not serve to chill and deaden the pious affections, and to give some truth, to the assertion—however unjust, in its original application—that the atmosphere of our churches is like that of a palace of ice? Are there not others, which by their doctrinal expressions, sometimes simply false, sometimes contradictory, sometimes revolting, are at war both with the understanding, and the heart? But it is said, the hymns are not all of this character; and the minister can select those which are unexceptionable. Let it be so. But should a congregation be compelled to incur the expense of a volume containing not far from five hundred pieces, of which at least three hundred are seldom or never read? Ought they to listen to the repetition of the two hundred on every occasion, "in season and out of season" until, their "ears are pained—their hearts sick?" And should the quiet Sabbath-morning of the minister be interrupted by the toil of hunting among these fugitives for those of a tolerable character, until wearied with the the chase, the bell summons him to church; happy if the hymns he has selected do not contradict, in spirit or in doctrine, his sermon and prayers?

I know that many societies, with their clergymen, have become wearied with the defects of Belknap, and adopted other collections, as superior to his. But, after all that has been done, is there any hymn-book, which meets the wants and character of our religious community? Is not a satisfactory collection still a desideratum in our churches? Some of the congregations in this city, have been provided with collections by committees of their own; but the fact that they are confined to the churches, for which they were made, shews that they have not the obvious superiority, which entitles them to general use. Then, there are the New-York and Cambridge collections, which, if popularity be a test of merit, take precedence of every other. They appear to be adopted as a matter of course, one or the other, in the new societies of Unitarians. I would not detract from their well-earned reputation. I consider them superior to most collections, with which I am acquainted; and until their place is supplied by others still better, for one, I would strongly advocate their use. But they are not the perfection of Sacred Poetry. We ought to expect great improvements, and without making rash innovations be willing to change our Hymn-books, when we can do so with advantage. I have no respect for that prejudice, which would make the same form of poetry or of prayer, an heir-loom in our churches, and transmit it inviolate and unimproved from generation to generation.

If the collections, which I have mentioned, be imperfect, let us call for changes. We do not disparage their authors by so doing. They have done well once; let them do better again. Or, let others enter the same field, and their fair competition will benefit the churches.

A great fault in these collections, it appears to me, is their plan of uniting hymns, for *social* and *private* devotion, in the same book. They contain hymns, some of which are, exclusively, adapted to the closet; others, express the peculiar and private emotions of individuals, with which a majority of the audience have so little sympathy, that they cannot be read in social worship, without exciting a painful feeling of incongruity. Besides this, many hymns, which contain sentiments, in which all can sympathize, and which are intended to express the feelings of the "great congregation," are clothed in a private and not a social form. This error has been so long practised, that it may not strike others, as it does me. But, for two or three, who are gathered together for social worship, to use the same phraseology, with an individual in his closet, seems a palpable absurdity. The minister, who should so far forget himself in public prayer as to say "*I*" and "*my*" instead of "*we*" and *our*, would be heard with surprise and disgust. But the minister, it may be said is the organ of the congregation, and the prayer, the expression of their feelings. So is the choir and the hymn. The congregation have, or ought to have as much interest in the one as the other. They are both a part of social devotion. The prayer and the hymn, should both be an expression of the feelings of the worshippers. The singular number is quite as preposterous in the one as it would be in the other. I dislike as much to hear a minister say "*My* Father," when reading a hymn, as I should, when offering a prayer. When he says "let us pray," I should be disappointed if the prayer were in the name of an individual; when he says, "let us sing to the praise of God," I am no less disappointed, if the hymn be in the name of an individual. I do hope, that this inconsistency may be banished from our collections of devotional poetry for public and social worship.

Another fault of a more serious character, in these collections, is that a great number of the hymns are too didactic and cold. Among many specimens of sweet poetry and rich devotional sentiment, we meet with others, which are as little adapted to express religious feelings, and as little suited to musical expression, as Euclid's Elements would be, if done into verse. They are too formal, ethical, heavy. We do not want our ear regaled, by merely beautiful lyrics. But still less do we want to learn lessons in moral philosophy from the hymns of the sanctuary. We want no pieces which have not a direct tendency to produce or an evident adaptation to express the deep and pure feelings of Christian devotion. Why do we sing? Is it to be taught or to be excited? To reason with our fellow-men, or to worship our Maker? To enlighten the intellect or to warm the heart? Certainly, the latter. Let not the hymns, then, invade the province of the sermon, which is that of argument and reasoning; let them be nothing but the breathings of gratitude, penitence, faith, supplication and holy resolution. Let them be suited to excite as well as to express the deep emotions, the hopes and fears, the joys and sorrows of the religious life, in which every Christian may be supposed to participate. I have heard with pleasure, in the worship of different sects, hymns, which contained bursts of the purest feeling, great tenderness and spirituality, expressed in strains of sweet and simple poetry. These, and hymns like these, and no others, I would have, in our churches.

If I have spoken freely on the evils which I sensibly feel, it is not because I do not highly appreciate the merits, with which they are connected, and if some improvement can still be effected, I shall be glad to lay down the odious office of

A Fault Finder.

[For the Christian Register.]

PRINCIPLES OF COMMERCE, [NO. II.]

Our next passage is Matt. xix. 23. &c. and its parallel passage Mark x. 23—27, &c. In the passage first referred to, our Lord requires of a young man whose life appears to have been unexceptionable, the entire resignation of his vast possessions as a prerequisite to the inheritance of eternal life. It is by many thought that the condition was proposed to him as a trial, like the injunction upon Abraham to slay his son, and that the sacrifice would not have been insisted on, if acceded to; but he certainly understood the requisition as an absolute one, nor was it anywhere otherwise explained; and the remark of our Lord upon his declining it is worthy of notice. "That a rich man shall hardly enter the kingdom of heaven," or as Mark reports him to add "who trust in uncertain riches." The astonishment produced by this language, is to be accounted for by the existing state of Jewish opinion before referred to, and the employment of it to be justified on similar principles.

It is important to remark on this passage, that our Lord does not demand the impoverishment of the young man, as a necessary condition of salvation, but only as the test of his obedience, and also that he does not assert the absolute impossibility of the entrance of a rich man or one who trusts in riches into the kingdom of heaven, but only its extreme difficulty; and although these may seem narrow distinctions, I cannot help considering, that had he intended to have taught the absolute incompatibility of wealth or its pursuit, with religious character, his expressions would have been more unqualified. We do however learn from this passage distinctly, that so far from regarding the pursuit or possession of wealth as of beneficial tendency in preservation from vice and communication of external blessings, he represented it as fraught with extreme danger, as enslaving the mind, shutting out from it the view of heaven, and withholding it from thorough and implicit obedience.

In the parable of the sower (Mark iv. 19 and Luke viii. 14,) we have it stated among other things, that "the deceitfulness of riches" obstruct the growth of the divine word and prevents its fruitfulness; which is so fully in conformity with the doctrine drawn from the last mentioned passage, that no comments are necessary upon it.

The parable of the unjust steward (Luke xvi. 1, &c.) is a perplexing one to many readers, as it seems to commend a course of conduct, obviously fraudulent. As we advance to the sequel, however, we find the contrary doctrine is taught; and the only part which is now to our purpose is the closing inference "no man can serve two masters," God and Mammon.

By Mammon, a love of wealth is indisputably meant, and the unqualified declaration of the passage is, that the pursuit to which this impels, is incompatible with the service of God. It is however the search of wealth from the *love of it*, which is censured here; it is not necessary to infer that moderate gains for the purpose of fulfilling social and domestic obligations or benevolent purposes are included.

The parable of the Rich man and Lazarus in the same chapter presents a still greater difficulty, for as the rich man is not charged with any uncharitable or vicious conduct, it seems to imply that the mere possession of wealth and the indulgence of luxury, are to be visited with future punishment; and that poverty and distress will be a passport to the joys of heaven. Believing however that this parable has rather a national than a personal application; I should not feel disposed to maintain from it the doctrine, that the acquisition of wealth was in all cases fatal to the hope of future happiness, irrespective of moral character.

I know not how far the parable of the talents, (Luke xix. 12—26,) may be considered applicable to the present question, as, although the negligence censured, is exemplified in the use of money, it was probably intended to apply to the neglect or abuse of any other gift of God. Its general object however is obviously to inculcate industry and enterprise; and so far as it is considered to apply to wealth, would seem to enjoin and enforce by the hope of reward a diligent improvement of it.

By Acts iv. 32, &c. we find that the Primotive Church at first so far understood the denunciations of our Lord against the acquisition of wealth literally as to resign their separate possessions and hold their property in common; and the tragical deaths of Ananias and Sapphira were severe punishments for a violation of truth in this particular; but this constitution of the church appears to have lasted but a short time; and we do not find Paul, or any of the older Apostles at any subequent time requiring its renewal. Whether the abandonment of this regulation arose from an experience of its inconvenience or a change of opinion respecting the intentions of our Lord in this matter, in either case it affords a good authority for us to qualify the passages we have considered, as much as possible in conformity to our ideas of the best interests of mankind.

PRACTICAL.

[For the Christian Register.]

PREPARATION FOR DEATH, [NO. I.]

Have we any security for our life? If so, in what does it consist? Do any put their trust in youth? Look among your youthful friends. Is not their number diminished? Have you not seen one and another, in the bright morning of their days, in the fond anticipation of temporal enjoyment, in the strong love of earthly existence, summoned to the eternal world? And can you trust to that protection which has so often failed your companions? In *youth* there is no security.—Do any put their trust in health? You have seen the strength of manhood suddenly prostrated by disease. You have seen helpless children early deprived of parental protection. You have seen the supporting arm of filial affection taken from trembling old age. You have seen one and another of your associates, in the full bloom of health, in the very maturity of their constitution, in all the engagements of activity, in all the endearments of domestic happiness, summoned to the eternal world. And can you trust to that protection which has so often failed your acquaintances? In *health* there is no security.—Do any put their trust in riches? Can wealth ward off the stroke of accident? Can it purchase exemption from disease? Can it mitigate the pains of sickness? Can you point to the person who has bribed the destroying angel? Have you not seen the rich, one and another, with all their comforts and possessions and splendor, summoned to the eternal world? And can you trust to that protection which has so often failed the affluent? In *riches* there is no security. In what then can we trust? In nothing human; in nothing temporal.—We have no security for our life. Whatever may be our age, or rank, or condition, we are constantly exposed to accident and disease. We are walking on the very brink of the grave; and there may be but a step between us and death.

If then we are at all times exposed to death, is it not wise to be at all times prepared for death? Most certainly. In what does this preparation consist?

To be always prepared for death, we must ever maintain a correct knowledge of the character of our Creator. This can be obtained from the works of nature; the events of providence; the deductions of reason; and the divine instruction of Jesus. Their united testimony must convince us, that He is infinite in all his perfections; infinite in power, in wisdom, in goodness, in justice, in mercy; is infinite Love. Add to all these, the idea of a Father, and you will have some correct knowledge of his character.—Now if you are a parent, you know that you love your children; that no interest is so dear to your heart as their welfare; and that you would not intentionally do them injury. If you believe the plain instructions of Jesus, you must also know that your heavenly Parent possesses the same kind of love, though infinite in degree, for all his human offspring; that he has no interest separate from theirs; and that he will never do them injury; for his infinite perfections will always cause him to do right; will ever prevent his doing wrong; and his paternal affection can never be destroyed. If you are children, you know that your parents have always loved you; that they have always designed your good in all their dealings; and that you have nothing to fear from their future conduct toward you. If you believe the plain instructions of Jesus, you must also know that your heavenly Parent has always loved you; that he has always designed your good in all his dealings; and that you have nothing to fear from his future conduct toward you; because he is infinite and unchangable Love. Now if you can bring home to your very soul all the enobling truths connected with the idea of such a Father, you have no occasion to fear the approach of death. Living or dying you are in the arms of a Father. In time or eternity, you are in the presence of a Father. His love placed you in this world of probation; and nothing but his love can remove you to a state of retribution. As you cannot live without his constant support; neither can you die without his immediate presence. He has created you for happiness; and he will furnish the means for securing your felicity. You are free agents; and if you render him the affection and obedience of children, your present and future happiness will be secured. But if you prove ungrateful and disobedient, your felicity must be lost. Ruin and misery must be your portion. You can alter your own character and destiny with the promised assistance of the divine spirit. But you cannot change the character or laws of your unchangeable Father. If then you will always maintain a correct knowledge of the character of your Creator, and render him the affection of children, your fears of death will be destroyed, and you will be ever prepared to meet your God in peace and joy.

To be always prepared for death, we must also maintain an unshaken faith in the certainty of a future existence. This faith must rest on satisfactory evidence, or it will be shaken by the winds of scepticism and infidelity. There is evidence, presumptive and demonstrative, sufficient to establish this certainty. In its establishment, the character of our heavenly Father is concerned. Look abroad on the face of the earth; and you observe the prevalence of ignorance and vice and misery. You see an unequal distribution of the means of improvement and happiness; of rewards and punishments. Unless there be a future existence, where those evils shall be rectified, and these inequalities equalized, can you ascribe *justice* to the character of your heavenly Father?—Look abroad on the face of the earth; and you observe thousands and tens of thousands of infants and children and youth dropping into the grave. You see the largest proportion of human offspring called from earthly being before they arrive at years of maturity. Unless there be a future existence, where these germs of human intellect will put forth blossoms and yield friuit to perfection, can you ascribe *goodness* to the character of your heavenly Father?—Look abroad on the face of the earth; and you observe the wonderful achievements of the human mind; the discoveries of science and the inventions of genius; the plans of benevolence and the aspirations of piety.—Unless there be a future existence, where such unearthly, spiritual faculties will be permitted to ripen in the sunshine of eternity, can you ascribe *wisdom* to the character of your heavenly Father?—Look abroad on the face of the earth; and you perceive that the strong ties of friendship and love are often severed. You see the tears of the parent and the child, the husband and wife, the brother and sister, the lover and friend, watering the new made grave, of their departed relatives. Unless there be a future existence, where these severed ties of virtuous affection will be again united in undecaying friendship, can you ascribe *love* to the character of your heavenly Father? If then our heavenly Father is infinite Love; infinite in wisdom, goodness, and justice, then will the children of his affection survive the dissolution of their frail, material bodies, and be blessed with a spiritual immortality. Not only so;—the resurrection of Jesus is attested by as convincing evidence as any fact in ancient history. And if he lives, his gospel is true. We shall all live again.—This mortal must put on immortality. There is then no uncertainty, no cause for doubt, on this momentous subject. And if we let our belief in this animating truth exert its proper influence on our hearts and lives, our doubts of immortality and our fears of the grave will be destroyed; and thus shall we ever be prepared for death. B. W.

PRACTICAL INFLUENCE OF UNITARIANISM.

[From Letters of a Unitarian Clergyman to the members of a congregation of which he formerly had charge.]

As Unitarians, you hold the doctrine of the *spirituality* of God, as essential to just and honorable conceptions of the divine perfections. Maintain this truth inviolate. It is the soul of an elevated piety, the essence of true religion. Reflect upon its powerful and beneficial influence upon the mind.—How admirably does the conviction, that God is purely a spirit—in us—above us—and around us, awe us with a sense of the divine presence, and thus preserve us from doing evil in his sight! I know of no better preservative against the contamination of sin, than a practical belief in the spirituality of the Almighty.

Farther, you believe in the paternity of the divine character; that God is indeed the Father of his creatures, in a much higher and more endearing sense than that in which any earthly parent sustains the relation.—This I have always considered the most attractive feature in the views which you have adopted. That God is our heavenly Father—that he loves us with a Father's love, and watches over us with a Father's care—is indeed a pleasing and refreshing thought! Under the afflictions and bereavements of this changeful state, a well grounded belief in the fatherly character of God, is human nature's best solace, "an anchor for the soul, sure and steadfast." Have you, my brethren, realised these sentiments in your own minds—do you *feel* your relation to God *as a Father*—are you willing to commit all things to his care and keeping—are you conscious of your entire dependence upon *Him* for every blessing you enjoy—and are you desirous of doing his will, as obedient children? You must answer these questions, each one for himself. But I cannot omit to tell you, that much, very much, depends upon the nature of the answer you are able to give. You know that God, like all wise parents, requires gratitude and obedience in his children. This he has a right to expect, and this he requires at your hands. Ingratitude and disobedience he will severely punish; for wrath, tribulation, and anguish, awaiteth every soul that doeth evil. Be careful, then, my brethren, that you do not remain insensible to the blessings you enjoy; that you do not abuse the invaluable privileges with which you are surrounded; but that you diligently seek the approbation of your heavenly Father, by a cheerful compliance with his requests, and a willing obedience to his laws. There is one rich consolation that flows from the views you have taken of the divine character, which I cannot omit to mention; and it is this: However severe the chastisements of God may appear, we know that in his hands they are corrective and remedial, and are designed by wisdom which cannot err, and by goodness which cannot be unkind, to promote our improvement and happiness. Learn, then, cheerfully to acquiesce in the righteousness of all the dispensations of his Providence, and let the prayer of your hearts be, "Thy will, O God! be done!"

There is one more great topic to which I request your most serious attention, and that is, the divine mission and work of the Lord Jesus Christ. This forms a prominent part of your creed, and is a truth which you have embraced, I hope, with the most devout gratitude. If there be anything that has a claim upon your best feelings, it is that divine almighty love, which sent the only begotten Son of God into the world, "that whosoever believeth in him might not perish but have everlasting life." Only reflect, my brethren, on the vast importance of the objects for which your Saviour lived, and for which he died. He came to call sinners to repentance—to give deliverance to the captive—to bind up the broken-hearted—to preach the gospel to the poor—and to promote peace upon earth and good-will towards men. Is he not, then, worthy your confidence, gratitude, and praise? A character that accomplished these great objects, ought to be held in grateful and everlasting remembrance.

As you believe that Jesus Christ is an all-sufficent Saviour, and that "there is no other name given among men whereby we must be saved," it is of the greatest importance that you not only acquiesce in this interesting and momentous truth, but that you feel also the *need* of those peculiar blessings which it imparts. Without such a conviction of your own deficiences and wants, you will nevor, I fear, be induced to go to the Saviour in earnest, to seek him in penitence and tears, and to apply the balm which flows from his redemption, to the healing of every moral wound. Let me, therefore, entreat you, as you value your salvation and eternal happiness, to examine yourselves—to prove yourselves—to see whether you are in that narrow path which leadeth unto life—whether you are building upon the true

foundation: for, recollect, the principles you have embraced, teach, "that other foundation can no man lay, than that is laid, which is Jesus Christ." I am aware, that many who are averse to the Unitarian doctrine, assert that we make nothing of Jesus Christ—that he holds a very subordinate place in our creed. This assertion, common as it is, must proceed from a total ignorance of our real principles. To us, Jesus Christ is every thing that God, his Father, hath made him—our Instructor, Exemplar, Intercessor, Redeemer, and Judge! We look to him as the grand *medium* through which all spiritual blessings and consolations flow, from the exhaustless fountain of divine purity and love. We consider his death, not indeed as the procuring cause of our salvation, but simply as the *means* which the Divine Being employed, in order to ratify the new and everlasting covenant, which teaches, "that by grace we are saved," and that "God hath not appointed us to wrath, but to obtain salvation through our Lord Jesus Christ." Whatever our opponents may say as to our degrading Christ, I call upon you, my brethren, to refute the odious charge, which ignorance or bigotry may prefer, by your religious and upright lives. Console yourselves under all the stigmas that may be cast upon your profession, by the animating words of our blessed Saviour:—"He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me, shall be loved of my Father, and I will love him, and will manifest myself to him." In fine, convince the world, that you are alive to the interests of undefiled religion—that you feel and live under its heavenly influences—that you honor *Him* whom the Father hath sent, by embracing every opportunity of advancing the great cause in which you are engaged—which is the cause of truth and reason, virtue and humanity—man's highest happiness, and God's eternal glory. I remain, Christian brethren,

Sincerely and affectionately yours,
G. B.

CHRISTIAN REGISTER.

BOSTON, APRIL 11, 1829.

HELPS IN THE COMPOSITION OF SERMONS.

Every conscientious minister has experienced the difficulty of making adequate preparation for the instruction of his people. The weekly composition of sermons, faithfully written, presenting a due variety of subjects, and supplying by solid and judicious thought the various exigencies of his flock,—their joys and sorrows, their dangers, errors, and sins, can never be regarded as a light task by any reflecting mind. It is indeed a very easy work to turn off sermons to any extent, yea, by the hundreds, upon a few favorite topics, and to ring changes perpetually upon a system of controversial divinity; and year after year, though the text may be different, the matter shall be the same. But to bring to the work of preaching, which in our apprehension is the peculiar end and honor of the Christian ministry, various and useful instruction; to feed the people with knowledge, wisdom, and understanding; to exhibit in their wide extent the pure doctrines, precepts, and sanctions of the gospel; to enforce familiar, but neglected duties; to show the obligation and beauty, the dignity and rewards of evangelic virtue; or as the apostle finely expresses it, "by manifestation of the truth commending ourselves to every man's conscience in the sight of God" this surely is a task of no small difficulty, in the anxious discharge of which many a faithful minister has consumed his strength, and even sacrificed his life.

One of the most industrious and conscientious clergymen, with whom it has been our privilege to be conversant, has therefore recommended to young ministers the occasional use of the plans and the thoughts of others; or, at least, having done what they could in their own productions, supplying, as far as they were able, the perpetual demands of the pulpit, they should avail themselves of the benefits of their reading. The advice was friendly and wise. It was suggested by a paternal sympathy in the dangers and cares of young ministers; and was first published in the notes to a sermon delivered at the ordination of his colleague. The solicitude it expresses, was more than justified by the result. Dr. Freeman has seen and mourned the ravages, which midnight studies and a too anxious concern to discharge their duties have made upon his younger friends in the ministry. He has seen, how the days of Emerson, Buckminster, of Cary, his own fellow-laborer, of Thacher, and of the Abbots have been shortened; and the counsel, he gives, is the monition of prudence and affection; of one who had long and faithfully toiled himself, and was therefore qualified to warn those who might come after him. We believe, that in this regard, he was more severe to himself than he thought it wise to exact of others. And did we not fear to offend the humility of his spirit, we might say, that his own example of diligent preparation for the pulpit, through many years of an arduous ministry, might well rebuke the indolence and presumption of some, who can think they have fulfilled their duty by repeating Sunday after Sunday the same unprofitable dogmas, the same coarse denunciations, which leave their hearers uninstructed; and not seldom disgusted.

The advice, to which we refer our readers, has lately been quoted with, evidently, no friendly intent, in the pages of a late journal. With the spirit of that journal, though it assumes to be "*the Spirit of the Pilgrims*," we can have no sympathy, nor will we humble ourselves to enter with it into controversy. But we will just remind the writers of that work,—and with them the editors of a *religious* Newspaper, whose recent insinuation againt Unitarian Preachers, unfounded as it was proved to be, was but ill atoned for by their constrained and meagre apology—we remind them, that the indulgence of which the exemplary author of the "Notes" above mentioned had no need to avail himself, has been taken (and that beyond the most liberal interpretation of his meaning) by some, who might affect to treat with scorn the suggestions of a Unitarian's wisdom. It is not our practice—for we cannot bring it within our poor notions of Christian courtesy or charity to assail personal reputation, much less, to violatate the sanctity of the grave. Neither could we be so unjust as to charge the offences of the earlier fathers upon their children of this generation: else we might adduce some curious facts in the history of sermons of half a century since. But we refer to more recent examples; which yet we have no inclination to detail. If, however, the memory of those gentlemen should fail them, it may be refreshed, as to one instance, by the pages of the Christian Register, Vol. 3. pp. 67, and 70, in which, while unwillingly exposing a plagiarism of no narrow dimensions, they may find, as we hesitate not to say, an example of tenderness and respect for the sacredness of a good name and the partialities of friendship, which, though they may be quite unable to appreciate, we recommend to their serious consideration.

INJUDICIOUS ZEAL.

It grieves us to see religion hindered in its progress through society by the injudicious efforts of its friends. We remember the classical maxim which our old college tutor used to recommend to our practical observance—our readers must excuse us; we have no Greek types, but the sound of the words may be represented by the letters, 'meden agan'—in plain English, 'not too much of any thing.' We are often reminded of our Lord's declaration, that 'the children of this world are wiser in their generation than the children of light.' It sometimes indeed appears as if Christians in their anxiety to bring truth before the minds of others regarded nothing in the means which they used but promptness and certainty of operation, and were either ignorant or unmindful of the laws of mental association, of the prejudices of men, and of the necessity of approaching them in a manner that shall conciliate rather than awaken resentment or disgust. Has not experience taught them that it is sometimes better to do nothing than to do a thing in such a way as to expose both the measure and its author to ridicule? Especially when we attempt the reformation of the erring or the vicious, it is unwise and vain—it is worse—it is a positive evil to go about the work in so precipitate, blunt, officious, or extravagant a manner as to repel them from the subject to which it is supremely important that they should give their serious, and if possible, their candid attention. 'Be ye wise as serpents' was our master's counsel to his disciples, when he sent them to spread his religion among the slaves of error and sin. There is excellent instruction in the verse of the hymn—

O 'tis a lovely thing to see
A man of *prudent* heart,
Whose thoughts and lips and life agree
To act a *useful* part.

The useful and the prudent must attend on each other.

We are led to make these remarks by observing in a New-York daily paper (The Evening Post of March 28th) the following advertisement.

A CARD.

The gentleman who left a pamphlet at the dwelling house of an old citizen, at the upper end of Broadway, and offered to do so every month in the year, gratuitously, for what he considered the correct instruction of the family, is desired to call and take it way, and not to repeat the familiarity. The head of that family feels himself quite competent to judge of what books are proper to put into the hands of his children, and to attend both to their spiritual and literary education, without the impertinent intermeddling of others. Should he, however, at any time distrust his own judgment in these matters, he would still like to have it left optional with him, what doctor of letters to summon to his assistance."

This, we presume, refers to a measure, which, we were informed on good authority a few days ago, has been adopted and, it would seem, been reduced to practice, by certain members of certain churches in New-York. The plan we understand is this—a Committee, whether self constituted or elected by their brethren we know not, have resolved to visit every house in the city once a month, and to leave in every family a tract, seeking at the same time an opportunity of conversation. The first tract, we were told, was 'on the Sabbath,' the second 'on Intemperance,' How long this mode of teaching the gospel is to be continued, whether the future tracts will be on practical subjects, or will contain the language and spirit of sectarian theology, our informant did not state. Be this however as it may, we lament the adoption of such a project. It deserves no better name than that of a religious crusade. We speak not as Unitarians, afraid that our opinions will by this means be eradicated, but as Christians, who grieve that religion should ever incur the contempt of the unthinking or the evil-disposed—and who cannot behold her friends throwing obstacles in her way without giving utterance to their sorrow. The city of New-York abounds with worldly and irreligious men, with young persons who think it manly to laugh at 'the pious,' and with both young and middle aged, who, from various causes are ready to take the ground of infidelity. A deistical association has been organized, and its purposes are avowed. Is this the state of society in which pains should be taken to make religion yet more offensive, to furnish occasion for the sneer and the insult, to put arguments, not sound indeed, but still specious, into the mouths of its adversaries? We question not the sincerity of the individuals who have undertaken this office, which must certainly be a laborious and often a thankless one; we believe they are anxious to do good; but we fear that they will do more harm. Many persons will regard it as impertinent officiousness, many will treat it (as we see in the advertisement) as an interference with their domestic rights, some may be benefitted, but others will be provoked, and still others will scoff. The same apostle who said 'let us not be weary in well-doing,' enjoined it on his converts, that they should 'abstain from all appearance of evil.' 'Whatsoever things are lovely, whatsoever things are of good report, think on these things.'

REV. JOHN ROBINSON, OF LEYDEN.

Most of our readers are already familiar with the memorable exhortations of this faithful Pastor to those of his flock, who were departing from Leyden on their pilgrimage to these American shores. The Pastoral Letter which he afterwards addressed to them is not we believe, equally known. It is to be found, at length, in "Morton's New-England's Memorial" a valuable edition of which, with copious notes and appendix, has within two or three years been published by Hon. Judge Davis. The extracts, to which we refer our readers, on our fourth page, exhibit in a very attractive light the admirable prudence and wisdom as well as the affectionate spirit of the writer. It appears from the notices given of him by Belknap in his American Biography, that Mr. Robinson would gladly have accompanied his pilgrim brethren, but he had given his promise, that should the majority of his flock remain at Leyden, he would remain with them. He was faithful to his word, and Mr. Brewster, the ruling elder of his church, was designated in his place, to accompany the minority.

Mr. Robinson maintained a friendly correspondence with them after their arrival at Plymouth; but by various circumstances was prevented from ever gratifying his earnest wish to visit his American friends, and their equally earnest wish to see him. He continued with his church at Leyden, till death removed him to a better country, in the fiftieth year of his age, and in the height of his usefulness. And "such, says his biographer, was the reciprocal love and respect between him and his flock, that it might be said of them, as it was said of the Emperor Marcus Aurelius and the people of Rome, that it was hard to judge, "whether he delighted more in having such a people, or they in having such a Pastor." His death proved the dissolution of the church, over which he had presided at Leyden. Some of them removed to Amsterdam, and others came to New-England, among whom were his widow and children: and of these, one lived to the age of ninety, and left posterity in the county of Barnstable.

In his opinions Mr. Robinson was Calvinistic: and at one period was engaged in a controversy with Episcopius, the successor of the celebrated Arminius in the Theological School at Leyden. But whatever were his speculations, he never forgot the gentleness and meekness of a disciple of Christ. His candor and benevolence, his inflexible honesty, his fervent zeal for truth and a good conscience; more especially his moderation and love of peace, were his honored characteristics. Though in his younger years, he was a rigid dissenter, yet with advancing experience and acquaintance with good men of various persuasions, he became mild and charitable. So that it might be said of him, as Cotton Mather has somewhere expressed it, "as fruit grows mellow in ripening for the taste, so his old age grew kinder as he ripened for heaven." And Mr. Prince, one of the Pastors of the old South Church, who visited Leyden in 1714, says in his Annals, "that the most ancient people then living told him from their parents, that the whole city and university regarded him as a great and good man, whose death they sincerely lamented; and that they honored his funeral with their presence."

[*See Belknap's American Biography, Vol. 2.*]

CRITICAL NOTICES.

Mr. Green's Sermon. The author of this discourse, Mr. James D. Green, late minister of Lynn, was invited, we understand, early in the present year, to Rochester, New-York, to fulfil the wishes of a portion of the inhabitants, who, partly from the progress of intelligence among them, and partly from the extravagancies of the revival operations, had become dissatisfied with the popular theology and its accredited propagators. For some time past he has been preaching, as we have been informed, to large congregations in that flourishing village and its vicinity; and if the sermon before us is a fair specimen of his performances, and the people whom he addressed are such as we suppose them to be, he must have produced effects alike salutary and permanent. The discourse we are noticing is from Acts xvii. 19. "May we know what this new doctrine, whereof thou speakest, is?" The preacher's object is to give "a plain statement of the doctrine of Unitarianism, or, more properly, of the Christian doctrine as understood by Unitarians." This he does with explicitness and force, yet without any offensive personal allusions, "first in regard to God—his personal unity, and his paternal character; secondly, in regard to Jesus Christ—his nature and person, the design of his mission, and the purposes of his death; and thirdly, in regard to man's natural state, his moral nature, and his prospects for futurity." We recommend this sermon, together with those of Mr. Ware, preached and published in Rochester, extracts from which we have already presented to our readers, as productions well suited to disabuse the public mind of false impressions regarding the nature and tendency of Unitarian Christianity, wherever the people have been obliged to depend chiefly for their knowledge of our views upon the representation of orthodox teachers.

The Liberal Preacher for April 1829 contains two sermons—one by Mr. Frothingham of Boston on "the terms of acceptance with God,' the other from Dr. Ripley of Concord "on the importance of just ideas of God." Mr. F. from the text Acts x. 34, 35 argues that the terms of acceptance with God are the same throughout the world, viz. 'a devout mind' by which 'is to be understood the whole duty of piety,' and righteousness, or a respect to 'all our moral obligations whether social or personal.' They who thus fulfil what is required of them, shall be accepted, 'in their prayer,' 'in their duty,' and 'in the judgment.' Dr. Ripley takes as the foundation of his discourse the doctrine that 'the ideas which a people or persons entertain of their God do actually exert great influence and produce interesting effects upon their disposition and conduct.' This truth he illustrates, first from general history, and then from notions that are, or have been current among different sects of Christians, and from representations that might be given of the divine character drawn from an improper use of some passages of scripture. He closes with some useful remarks designed to aid us in arriving at the truth. Both sermons are written in a perspicuous style, and are adapted to remove prejudices, and to cherish the spirit of charity.

ORIGINAL COMMUNICATIONS.

[For the Christian Register.]

THE TWO NATURES OF CHRIST.

Mr. Editor,

It appears to me that this Doctrine is entirely destitute of support both from reason and Scripture. In the first place, it is *unreasonable*. Common sense revolts at the idea of a compound soul;—a union of finite with infinite; of human error with divine wisdom; of the imperfection of man with the attributes of God. This doctrine is in direct opposition to our rational notions of existence. The light of nature teaches us that it is in no instance composed of a divine and a human soul.

This doctrine is in the second place *unscriptural*. There is not a passage in the Old Testament which says that the Messiah *would* have two natures; nor in the New Testament, that he *did* have two natures. This is a doctrine which Jesus never taught his disciples, and a doctrine which the Apostles never preached to those whom they converted to Christianity. If you should ask a Trinitarian to open his Bible and lay his finger upon the passage in which Christ says he had two natures, or in which any of the writers of the New Testament say that he had two natures, would not this advocate of the doctrine probably be embarrassed? Would he not meet with difficulty in finding Scripture authority for the two natures in the person of Christ? And could he overcome the difficulty? Could he satisfy an inquiring and unprejudiced mind that the doctrine is any where stated in the Sacred Scriptures? I think not.

If then this doctrine be both *unreasonable* and *unscriptural*, it may be asked why is it embraced at all? In answering this question I do not wish to say that the advocates of the doctrine entirely set aside reason and Scripture. But I would remark that this doctrine has been invented to support another; viz. the Trinity, which would fall to the ground were it not upheld by this. If we take away the doctrine of the two natures, then that of the Trinity must go with it. Christ says in plain words, "My Father is greater than I." Now if these words of our divine Teacher be strictly and literally true, as we have reason to believe they are, the doctrine of the Trinity must be given up; for Christ could not be the Supreme Being, if there were any Being greater than he.

There is also another difficulty attending the doctrine of the two natures, which remains to be noticed. It will be seen in the following question which I would address to a Trinitarian:—What has become of Christ's human nature? I presume the Trinitarian will allow that it did not exist till the second person or distinction of the Godhead became incarnate. Now has this human nature in which Christ sometimes spoke, gone back to its original nonentity? Is it annihilated? Or does it exist in heaven with the divine nature? Are the two natures united so as to be "God-man," or are they separate? Perhaps the Trinitarian would reply that all this is a mystery—we know nothing about it. But such an answer is not sufficient. To assert a doctrine, and then refuse to defend it in all its bearings, is but a poor way of arriving at the truth. If a doctrine has some weak parts, there is strong reason to suspect its soundness. This is the case with the one under consideration. It has some weak parts. And it should not be received by any person as a Scriptural doctrine, without a thorough examination of the evidence by which it is supported.

E. D.

[For the Christian Register.]

Mr. Reed,—

The last Christian Examiner, in a notice of Mr. Pierpont's edition of the beautiful collection of religious poetry, entitled "Sabbath Recreations by Emily Taylor," mentions that lady as "a member of a family which has been long distinguished for a remarkable share of genius and talent." Are we to understand by this that she was a relative of the popular Jane Taylor? I had supposed that she was of another family. I ask for information, and shall be very glad if you or some of your friends, will set me right, and oblige

A Constant Reader.

[For the Christian Register.]

Mr. Reed,—

I have been much struck with the account of the early church covenants, which you have recently given. Not being very well read in the primitive ecclesiastical history of our country, I had taken it for granted, that such truly generous and liberal feeling, as those documents exhibit, was unknown among our Fathers. I was aware of their strong theoretic attachment to religious liberty, but I was not prepared to expect such practical examples of its influence. I am glad to be undeceived. I am glad to hear that their spirit was not always a spirit of intolerance and religious strife. I hope that we shall have still more light on this matter, that the sons of New-England, when they talk of being the sons of the Pilgrims, "may know what they speak and whereof they affirm."

Y. Z.

[For the Christian Register.]

IMPROVEMENT IN EDUCATION.

Mr. Reed,—

Having visited the Elementary school in this city, conducted by Mr. Alcott, I cannot forbear expressing my opinion of the great improvement made by Mr. A., in his system of early instruction. The progress of education has indeed of late been rapid. The subject has been one of the most interesting, both for conversation and the pen, and much talent has been employed in its discussion, as well as in the practical operation of teaching; but no very essential improvement has hitherto been made in the method of exciting and invigorating the powers of the infant mind. In the school of Mr. A.—a very decided improvement is made. His method may truly be said to improve all the powers of the mind, instead of merely occupying the time of the pupils and employing some of their faculties, as is too frequently the case, to the exclusion of reason and understanding. This seems to be a proper basis of a thorough education, and fits the pupil for the easy acquirement of any kind of knowledge. The child is taught to think clearly, to reason, to investigate, and as it were, to give a tangibility to all its conceptions. The kind affections are continually exercised, and a high sense of the beauty and grandeur of moral worth is fixed in the mind, and this, in a manner that calls forth the delight and admiration of the child, who becomes a young philosopher and exults in his power of understanding a truth or a virtue.

The school presents a happy group of smiling children, all actively employed in what is evidently to them a very interesting occupation. They are under no formal restraint of fixedness, or silence; but are so busied and amused with the objects of attention before them, that there seems to be no time or desire for a different sort of amusement.

The method of the instructor is to interest the pupil by representing a truth or a virtue, as drawn by some one of the happy writers for young minds, and to give them a literal picture of what is described, pencilled upon a board, which thus through the aid of the senses, assists the mind in its comprehension. The child, delighted with the picture, attempts to draw it himself, and, being interrogated by the instructor, for the purpose of ascertaining how far he understands it, he gives his ideas of it in his own language. The instructor then repeats the story in the language of the author, at the same time carefully explaining the meaning of each word, and, as soon as the scholar becomes possessed with the matter of it, requiring him, if the length of the story will admit, to spell the words, write them upon his slate, and afterwards to read them to his instructor. Thus he becomes acquainted, not only with the ideas, but also with the language and manner of spelling and writing each word of the story. His reasoning power is, at the same time, exercised in the inquiry, why this virtue was rewarded, or that vice punished, and a love of the virtue and hatred of the vice is thus excited in the breast of the young pupil.

Every subject of instruction is in some manner visibly represented, unless it be those abstractions that cannot be pictured without giving false notions to the minds of children, and such are rendered comprehensible by familiar examples of them in those scenes with which children are acquainted.

All the pupils are engaged in the same thing, and their animated countenances and happy voices in describing the subject attest, that all are pleased. This is indeed making the path of learning flowery and rendering the pursuit, as well as the object, desirable; and it is a fact, that the children, who have the happiness to belong to this school, desire no higher enjoyment than to be entertained with one of Mr. A.'s stories, and allowed to delineate it, and spell and define the words of it. We are personally acquainted with some of these pupils, and have never before seen any parallel to their advancement in the acquirement of ideas and language.

Z.

[For the Christian Register.]

GEOMETRY FOR INFANTS.

Mr. Reed,—

A few days since I witnessed an interesting illustration of the taste and power of young minds. It was an exercise of an infant school in Geometry. Many of the children not over three years old were evidently familiar with various important and practical principles of this useful but neglected science. Numerous questions were asked them respecting the properties of different figures, such as triangles, circles, elipses, squares, oblongs, rhomboids, trapeziums, &c. which were answered with great promptness and interest. The children were familiar, not only with several important principles of geometry, but with their application to practical purposes. Various questions were asked in the measuration of cloth,

paper, boards, land, &c., which their answers proved them fully to comprehend.

They have not attained this interesting and useful knowledge by magic, but by a course of familiar exercises with diagrams, and models, from which they have drawn their instruction by the operation of their own minds; operations eminently calculated to discipline them and develope their powers, at the same time that they stored them with useful knowledge.

Query. As this infant school exercise can, with the greatest ease, be immediately introduced into every primary school in the country, would it not be judicious for school committees and parents to take measures to procure the necessary diagrams and models for the purpose, before the opening of the summer schools, soon to commence?

A. TEACHER.

[For the Christian Register.]

MR. EDITOR,—

May I ask of you—in justice to individuals whom I am accustomed to regard with honor—and whose character has been assailed by a publication, which, not only the respect of a pupil and the partiality of a friend, but the judgment of lawyers pronounces to be a libel as gross as it was gratuitous—to insert in a conspicuous part of your next Register the following documents, to which I beg leave to call the attention of your readers.

[From the Boston Daily Advertiser.]

MR. HALE—In a pamphlet lately published in this city, entitled, "*A Reply to a Letter, in the Christian Examiner, addressed to the Rev. Parsons Cooke*," there is the following note, in connection with many severe, and, as I believe, unfounded strictures, in reference to Harvard College:

"I am constrained here to speak on a subject, in relation to which I would gladly be silent. I have been credibly and repeatedly informed, that the accounts of the late Treasurer and President of Harvard College have never been properly adjusted, and *cannot be*. A large sum is said to be missing, and not to be found. Certainly this matter ought to be attended to. *The people have a right to know what has become of this money.* And we here see the necessity of having other men, besides a collection of Unitarians, in the Board of Overseers."

The Rev. Parsons Cooke, of Ware, is the acknowledged author of that pamphlet. The official documents annexed to this notice, will, it is presumed, be considered by the public, a sufficient reply to his slanderous paragraph, respecting the late Treasurer of Harvard College.

In regard to the accounts of my esteemed friend, the late President of that institution, who is now absent, a communication, in his behalf, from Mr. Lowell, is readily subjoined to my defence.

JOHN DAVIS.

Boston, Nov. 10, 1829.

The subscriber having been employed by a Committee of the Corporation of Harvard College, to investigate the accounts of the Hon. John Davis, late Treasurer of the College, has attended to that service. He has examined all the accounts and vouchers, as well those of the Treasurer as of Stephen Higginson, Jun. Esq. Steward, from the time of their respective appointments in 1810 and 1818, to the time of the resignation of the former on 1st February last. Satisfactory evidence has been furnished of the payment of the several sums charged by them, all the mistakes which have been discovered in the accounts are corrected, and the books regularly closed.

(Signed) BENJA. R. NICHOLS.

Boston, Nov. 10, 1827.

Boston, Nov. 13, 1827.

Having this day received, from the Committee of the Corporation of Harvard College, the book and accounts settled, as per my receipt given them, by said accounts it appears that the sum of $6859 79 cts. remains due in cash, from the Hon. John Davis, late Treasurer; this may certify, that I have received said balance, as follows, viz. on the 12th day day of February last, the sum of $5880 72, and on the 10th day of the present month, 978 87, making the said sum of 6859 79. Also, the sum of $45 50 cts. for interest due.—All which have been regularly entered in the College Books. EBEN'R. FRANCIS,

Treasurer Harvard College.

To the Honorable and Reverend Board of Overseers of Harvard College.

The Committee of this Board, appointed 10th June, 1826, to examine the Treasurer's accounts, ask leave to report:

That, since their appointment, the Hon Judge Davis, the late Treasurer, having resigned his office, a Committee was chosen, by the Corporation, to cause his books and accounts, during the whole term of his continuance in office, a period of seventeen years, to be fully examined; a measure adopted with the entire concurrence of the late Treasurer himself. That Committee were authorized to employ an Auditor, for this purpose, and accordingly appointed Benjamin R. Nichols, Esq. by whom all the books, accounts and vouchers, during that period, have been very laboriously and minutely examined, and all errors corrected, and the same are now certified to be correct; and all the books, securities and other property of the College, including a balance in cash of $6859 79 cts. have been delivered, by the late Treasurer, to the Committee of the Corporation, and, by them, to his successor, Ebenezer Francis, Esq., and receipts given for the same accordingly, by the Committee, and the present Treasurer.—Your Committee, therefore, have not thought it necessary to examine the same accounts again, being entirely satisfied with the accounts, adjustment and receipts which have been submitted to them.

The details of these proceedings were laid before the Committee, and can at any time be examined by the Overseers, if they see fit.

THOMAS L. WINTHROP,
JOHN WELLES,
WILLIAM SPOONER.

Boston. 10th January, 1828.

At the semi-annual meeting of the Overseers of Harvard University, 10th January, 1828.

Voted, That the foregoing report be accepted.

A true copy. Attest,

JOHN PIERCE, Sec'ry.

[The Committee of the Corporation referred to in the above documents, were Hon. Nathaniel Bowditch and Hon. Francis C. Gray.]

Boston, April 2d, 1829.

Hon. JOHN DAVIS,

Dear Sir—Understanding that it is your intention to expose the falsehood of an atrocious libel, contained in a pamphlet lately published by the Rev. Parsons Cooke, reflecting on your character and on that of the Rev. Dr. Kirkland as having embezzled monies belonging to the College, I feel myself bound in the absence of Dr. Kirkland, as his friend, and under express authority from him to declare, that Dr. Kirkland's accounts with the corporation of Harvard College were completely adjusted immediately after his resignation—that he was fully discharged, and a liberal grant made to him in consideration of the eminent services which he had rendered to that seminary. I will add, that of all the libels which political and theological hatred have fabricated, this one of the Rev. Parsons Cooke's is, under all its circumstances, the most malicious and unprincipled. JOHN LOWELL.

I will only add, Sir, a remark, suggested by the attempt which I have just observed in a journal of this city to excuse Mr. Cooke's conduct, that to give circulation to *reports* calculated to destroy the fair fame of a citizen before their truth is ascertained, is only one degree less criminal than to *assert* what is known to be false. S.

OBITUARY.

[For the Christian Register.]

DR. EDWARD AUGUSTUS HOLYOKE, L. L. D.

The grave had hardly closed over the lamented Dr. Gorham, before we were called to mourn the departure of this venerable man. His death, indeed, could at no period have been unexpected; for he had long since passed the allotted term of human probation; and had been for years the only survivor of his contemporaries. It is seldom, that two so interesting instances of mortality of individuals within the walks of the same profession, known and honored by a whole community, are brought together to our notice. In the death of this venerable patriarch, so long the cherished object of confidence and respect, we read a lesson, often indeed repeated, but here with a peculiar solemnity enforced, of the *inevitable certainty of death*, however long delayed, or to whatever term it may please God to continue life. The interval that separates the infant of a day from the hoary head of an hundred years, when the grave has once received them both, appears indeed as a tale that is told: and it is alike true of both, "that an immortal spirit has finished its earthly career; and passed the barriers of the invisible world" into the presence of the Eternal One.

Of Dr. Holyoke it may be said, that his honorable age did not stand in the length of his days, or needed to be measured by the number of his years. For his wisdom was his glory, and his unspotted life the crown of his old age. For ourselves, we are not qualified by any intimacy of acquaintance to mark the peculiar features of his character; but we believe that they, who were most favored with his friendship, will tell us, that independently of his professional eminence, of his accurate observation and judgment, from which there was scarcely an appeal, and which maintained confidence in his skill long after the period, at which it is supposed, that the intellectual faculties are impaired,—it was his moral worth, the beauty and consistency of his virtue, which gave him his noblest distinction.

We must refer our readers to other notices, which the antiquarian or personal friend may collect, of the history of his life. We may only here present it as a subject for congratulation, that a profession, of itself so honorable, of vital importance to the best *temporal* hopes of society, interesting to our tenderest domestic affections, is so often adorned by the fruits of true piety and goodness: that among those, in whom our families and the community repose their highest confidence for medical skill, there are found bright examples of moral excellence. The day has been, undoubtedly, when there was less reason for this congratulation. When from various causes;—in part, perhaps, from the perverted forms, in which religion was sometimes presented, but which the avocations of the physician left him little time or inclination to examine; partly from the habit, too easily acquired, of referring to physical operations what a sound philosophy, no less than the suggestions of religion might have ascribed to spiritual or moral influence;—possibly too, we might add, from the unavoidable engagements, if not the necessary habits, of the profession, depriving them of the benefit of the positive institutions of religion;—from these and other causes of a more temporary influence—the time was, when a tendency to scepticism might have been numbered among the dangers of that honorable calling. But we rejoice, that this "darkness has past;" that

"Piety has found
"Friends in the friends of science;"

and that especially to the venerable Holyoke, whose firm and rational faith in the gospel of his Saviour was exhibited through a long life by an exemplary attendance on its institutions, we may apply in all their beauty the words of the son of Sirach. "Honor a physician with the honor due unto him, for the uses you may have of him, because the Lord hath created him. For of the Most High cometh healing; and the skill of the physician shall lift up his head. In the sight of great men he shall be in admiration. And, my son, let tears fall down over him, when he is dead, and lament as if thou hadst suffered great harm thyself. Let his remembrance be precious; and be comforted for him, when his spirit is gone from thee."

We extract a few dates from the Salem Gazette.

"Dr. Holyoke was born at Marblehead in 1728; was graduated in Harvard University, during the presidency of his father, in 1746. He became an inhabitant of Salem in 1749; resided there, for eighty years, useful, honored, and beloved; and died in the *hundred and first* year of his age.

Dr. Holyoke was buried on Saturday last with every token of public affection and respect. A funeral discourse presenting a just and accurate delineation of his character, was delivered by Rev. Mr. Brazer in the church, of which this aged disciple was a member; and in the *pulpit* of which he had for many years sat with his minister, a devout and constant hearer.

LITERARY INTELLIGENCE.

Pamphlets in the Boston Athenæum. When the catalogue of the Library of the Athenæum was published about two years ago, it was remarked in an advertisement prefixed, that a catalogue was still wanted of about a thousand volumes of Tracts which were bound, and of nearly an equal amount of tracts which were never bound. The Trustees of the Athenæum are now employed in making a catalogue of these pamphlets and tracts, of which there is a very great number. The collection of tracts is probably now more valuable than any other in the country, but with a little effort it might be made more complete. The present moment, when catalogues of the collection are about to be made and printed, seems to be the proper one for making this effort. In these catalogues, the pamphlets will be arranged both according to their subjects and alphabetically. Any pamphlet received after the catalogue is printed, will be of much less value to the institution, because it cannot be placed in a situation to be so easily referred to.

B. D. Adv.

Map of the United States Mr. H. S. Tanner, will publish his map of the United States on the 11th of May next. He has been engaged on it for a long time and has designated one hundred new counties, and more than eight hundred names of towns, villages, &c. not before marked on a similar map. Distances from place to place are indicated, together with plans of the principal cities and the names of public buildings. If the work is executed according to the promise held out, it will doubtless meet with ready sale.—*Bulletin.*

Louis Bonaparte, Ex-King of Holland, and brother of the late Emperor, has written a reply to Scott's history of Napoleon. It has been republished by Messrs. Carey, Lea & Carey, Philadelphia, and by Messrs. Monroe & Francis, Boston. The Massachusetts Journal, in its notice of the work, has the following remarks;—

"Written by the brother of the emperor to so celebrated a man as Sir Walter, it will no doubt be sought with avidity, and read with eagerness; but if it depended on its own intrinsic merit, we apprehend that it would fall heavily from the press—unless, indeed, it should be valued by those, who have a curiosity to see how far vanity and rancour can make a man blind and ridiculous. The inaccuracies as to matter of *fact*, which Louis detects in the "History of Napoleon," are generally exceedingly unimportant; and barely sufficient to create a passing regret that the distinguished historian did not take more time to perfect his immortal work."

The following works are announced in the Journal as in a course of publication.

Richelieu, a Tale of France.—The Irish Baronet, from a well known Dramatic writer.

A new edition of Mr. Ward's history of the present state of Mexico is in the press.

A work entitled Three Years in Canada is in preparation by Mr. John Mac Taggart, Civil Engineer in the service of the British government.

A copy of the first edition of the Bible of Sextus V. printed by Aldus, at Rome, was recently sold in London, for sixty guineas.

DOMESTIC SUMMARY.

Female Auxiliary Bible Society. This Society is limited to this city and the vicinity. Its fifteenth Annual Report has just been handed us. We have room for only an abstract.

The present number of members including 22 life subscribers is 116. The society has distributed since its establishment, 3441 Bibles and 1665 Testaments. The call for Bibles within the immediate sphere of the society's operations has not of late been large. The wants of other places however, are sufficiently pressing. To show the destitute condition of some parts of the country it is stated on the authority of Walter Smith, U. S. Marshall, that "in one instance where a magistrate was appointed in the District between the St. John's and the St. Mary's rivers, (Florida) the nearest Bible was twenty miles distant, and which they had to procure, in order to administer the oath of office."

The amount of the Treasurer's receipts during the past year was $354,28—the amount of expenditures was $269,85.

Colonization Society. Eleven State Societies have been formed, auxiliary to the American Colonization Society. It is considered an object of great importance to the society to purchase a vessel for the transportation of emigrants to Liberia, without the great expense of chartering vessels for the purpose.

State Election, The election of State Officers took place throughout the Commonwealth on Monday last. In this city Gov. Lincoln had upwards of 2000 votes, and Lt. Gov. Winthrop about the same number. Hon. Marcus Morton had about 400 for Gov. The Senators elected in this county are Charles Wells, Jacob Hall, Nathan Hale, and John Pickering. There are two vacancies. Gov. Lincoln has probably been re-elected by a large majority.

Fire. A fire was discovered on the night of the 8th inst. in a store near the head of State-street, occupied by Mr. Boyd, a crockery dealer, and Mr. Guardnier, a bookbinder. The property was much injured, though the fire was subdued without much injury to the building.

Burning of Bangor Jail. On the night of the 26th ult. the jail in Bangor, Me. was discovered to be on fire. The principal part of the walls and one *lock-up* room were saved. The fire is supposed to have been communicated by a negro who had been committed for theft, and who was the only person in jail.

Greece. A meeting of gentlemen was recently held in New-York, for the purpose of devising measures to aid the cause of Education in Greece. The plan is to establish at Athens, or such other place as may be deemed more suitable, a High School, the principal purpose of which shall be the education of Teachers. A more full and definite statement of the plan projected at the above named meeting will probably soon be published.

It is reported that Mr. Tazewell has been offered the Embassy to London. It is not yet known whether he will accept it.

Territory of Huron. The contemplated territory of Huron lies between lake Michigan and the Missisippi river, having the state of Illinois on the South. This portion of country has heretofore, for the purpose of civil jurisdiction, been attached to the territory of Michigan. In 1823 its population amounted to about 1500. It is now estimated to contain a population varying from ten to twenty thousand souls. The mineral resources of this region are great, and the principal part of the inhabitants, who are situated not far from each other on the Missisippi, Ouiscousin, and Fever rivers are employed in digging ore and manufacturing lead. Twenty millions of pounds of lead have been manufactured there within two or three years past, of which the *tenth* received by the U. S. Government amounts to $80,000.

It is expected that a line of steam-boats will be established during the approaching season, by which the principal part of the lead of the Missisippi country will be conveyed to the Eastern markets.

Virginia Convention. A Convention is to be holden at Richmond, Virginia, next autumn for the purpose of revising and altering the constitution of that state. The late President Madison, and Judge Marshall have both consented to be members.

Philadelphia Spirit. A town meeting wss to be held at Philadelphia, to consider the propriety of establishing two associations, one to erect an Asylum for the Blind, for which purpose a bequest of near a hundred thousand dollars has been made; the other a society for the improvement of domestic servants.

Bulletin.

Pirates. Intelligence has been received from the island of Cuba, as late as the 18th ult. Great efforts were making to capture a piratical vessel with forty men and two six pounders, which is said to have taken four American vessels and murdered their crews.

A piratical schooner with two guns and one hundred men had been captured by a British brig of war.

South Carolina Gold. We have in possession, says the Yorkville *Pioneer* of the 24th ult. a rich specimen of Gold found on the surface of the ground near Chester Court House, which we have no hesitation in saying, is equal to the best specimens procured at the Mines in Mecklenburg County, North Carolina.

Ch. Gaz.

FOREIGN SUMMARY.

A public meeting of Merchants was held in Liverpool, on the 28th of January last for the purpose of considering the best means of removing the restrictions laid on commerce by the present charter of the East India Company. It appears that this charter expires by law in A. D. 1834, provided three years notice by given by the Legislature to that effect.

Several resolutions were passed, among which was one to petition Parliament on the subject. Another resolution relating to the condition of the native inhabitants, was in the following words.

"*Resolved*—That independently of commercial considerations, this meeting contemplates, with deep concern, the state of mental debasement in which the mighty population of Hindoostan has been hitherto doomed to remain; while it is evident that a free and enlarged intercourse with the country, aided by a liberal and humane legislation, seems alone wanting to extend the benefits of civilization, to put an end (if the intervention of the Legislature should not sooner effect it) to the horrible custom of burning of widows, together with other revolting superstitions, and to confer intelligence and happiness on millions of our fellow beings, possessing the strongest claims on our sympathy and protection."

By recent arrivals we have received intelligence of some interest from Europe. By an arrival from France, Paris dates to Feb. 15th have been received. The latest English dates are to Feb. 21st.

Great excitement had been produced by the discussion of the Catholic question. The debates in both Houses of Parliament had been very animated.

The Duke of Cumberland had expressed his opposition to any further concessions to the Catholics. A speech on the subject was expected from him in the House of Lords.

Upwards of *one hundred* of the most prominent members of the English bar had signed a petition which was about to be presented to Parliament in favor of the Catholic claims. It is reported that the Duke of Wellington calculates on the support of a majority of forty votes in the House of Lords on the Catholic emancipation Bill.

The latest accounts from Smyrna were to Jan. 4th. By these accounts it appears that the Turks in the region of the Balkan had suffered and were suffering greatly from cold and and famine.

Champion of England. The death of Mr. Dymock, hereditary champion of England, leaves that office to the daughter of Charles Harris, late of Savannah, Geo., provided females are not excluded from holding that office of ancient chivalry. It may be, that she can hold it and exercise its duties by proxy, the principal of which is, to challenge the whole world to combat, on the crowning of a a new king or queen of the realm; a ceremony that would not lose its imposing effect, even if performed by a yankee girl in person.

Eve. Bulletin.

Buenos Ayres. Accounts from this place to Feb. 5th have been received.

It is thought that the government of Lavalle will be of short duration. A great excitement against him exists in the interior. Six Governors of provinces have declared against him, and appear determined to bring him to an account for the death of Dorrego.

The currency of the country is so low that spanish dollars sell at a premium of 310 per cent.

Reported Assassination of Bolivar. The New-York American of Monday, says, we learn from Capt. Clark, of the brig Gen. Paez, who arrived here in nineteen days from Curacoa, that a report was in circulation there, which was generally credited, that Bolivar had been assassinated—that his troops, amounting to about 5000 men, had fled—and all communication between Valencia and the other parts of the country had been cut off.

Advices from Mexico, received by the schr. Monk, at New-Orleans, which life Vera Cruz on the 9th inst. state that Pedrassa had embarked at Tampico in the British packet, for England. The law for expelling the Spaniards had passed the House of Representatives, but it was thought, in consequence of the departure of Pedrassa, the measure would now be unnecessary, and would not be adopted by the Senate.

NOTICE.

To subscribers. It has not been our custom to complain of our patrons for delinquency in their payments. In reference to a large proportion of them, such complaints would at all times be unjust. We believe that most of those who have delayed the payment of their bills have done it chiefly through inadvertence. Let such consider how much easier it is for *four or five hundred* persons to pay their proportion of two or three thousand dollars (honestly due) than for an *individual* to wait for it from year to year when his living and the punctual discharge of his duty to others depend upon it.

MARRIAGES.

In this city, on Sunday evening, by Rev. Mr. Young, Mr. John Willcutt to Miss Miriam Parker. Mr. Stephen W. Marsh to Miss Mary Ann Emerson.

In Sherburne, 2d inst. Mr. Jonathan Nichols to Miss Julia Burriage.

At the Ashbury Missionary Institution, near Fort Mitchell, Creek Nation, Mr. James Hill, of the U. S. Army, to Miss Amanda Doyle, a Creek pupil of the Institution.

DEATHS.

In this city, on Sunday, George William, youngest son of Thomas Appleton—Mrs. Catharine Seaman, aged 51. Miss Nancy Todd, 44. Mrs. Jonna Hurley, 36, wife of Mr. John Hurley. Mrs. Hannah Sharp, 55. Mrs. Abigail Ray, 87. James Jackson, 42, a respectable man of color.

In Lexington, Mrs. Lydia wife of Samuel Hastings, aged 71. Mr. William Thorning, aged 71, a revolutionary soldier.

In Haverhill, Miss Martha Hale, aged 23.

In Barnstable, Naler Crocker, Esq. aged 56.

In New-York, Mrs. Deborah Goff, formerly of Boston, aged 51.

At Darlington, S C. on the 24th ult. Hon. Theodore Gaillard, one of the Judges of the court of Common Pleas, of that state.

At Buenos Ayres, on the 11th Jan., DEAN FUNES, well known and highly respected in the Literary world.

At Moscow, Alevander Pissaref, aged 27 years, a Russian poet of great promise.

WARE'S DISCOURSES.

THE *Second Edition* of Discourses on the "Offices and Character of Jesus Christ," is for sale in quantities or by retail, at N. S. Simpkins' & Co. corner of Court and Brattle-streets. 4t. April 11.

THIS day published by FREDERICK T. GRAY (Corner of School & Washington-streets,) and G. & C. Carvell, New-York.

THE NORTH AMERICAN REVIEW,
NO. LXIII.

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2. Essay on the Temperature of the Interior of the Earth. By M. L. Cordier.
3. Considerations on Volcanoes, the probable Causes of their Phenomena, the Laws which determine their March, the Disposition of their Products, and their Connexion with the present State and past History of the Globe; leading to the Establishment of a New Theory of the Earth. By Poulett Scope.

II. College Education.
The Substance of Two Reports of the Faculty of Amherst College to the Board of Trustees, with the Doings of the Board thereon.

III. Ancient and Modern History.
The History of the Decline and Fall of the Roman Empire. By Edward Gibbon.

IV. Pollok's Course of Time.
The Course of Time, a Poem, in Ten Books. By Robert Pollok.

V. Civilization and Conversion of the Indians.
1. Proceedings and Fourteenth Annual Report of the Board of Managers of the Baptist General Convention.
2. A Discourse on the Occasion of Forming the African Mission School Society. By J. M. Wainwright.

VI. Political Economy.
Definitions of Political Economy; preceded by an Inquiry into the Rules which ought to guide Political Economists in the Definition and Use of their Terms, with Remarks on the Deviation from these Rules in their Writings. By the Rev. F. R. Malthus.

VII. History of the Louisiana Treaty.
Histoire de la Louisiane et de la Cession de cette Colonie par la France aux Etats-Unis d'Amerique Septentrionale; precedee d'un Discours sur la Constitution et le Gouvernement des Etats-Unis. Par M. Barbe Marbois.

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XI. Elementary Instruction.
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Quarterly List of New Publications.
Index. April 4.

THE
CHRISTIAN EXAMINER.
AND
GENERAL REVIEW.
No. I.

JUST published at the office of the Christian Examiner, corner of Washington and School-street.

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ART. III.—Narrative of an Ascent to the Summit of Mont Blanc. By JOHN AULDJO, Esq.
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4. Essays on the Philosophy of Instruction, or the Nurture of Young Minds.
ART. VIII.—Sabbath Recreations; or Select Poetry of a Religious Kind. By Miss EMILY TAYLOR. First American Edition, by JOHN PIERPONT.

LECTURES FOR CHILDREN.

THE success of the infant school system of instruction, depends in a great measure upon familiar descriptions and visible illustrations of natural and common objects. And a moment's reflection upon the early propensities and habits of children, must satisfy any one, that such instruction is at once the most easy, interesting and useful to young minds, because it is most natural. That the natural sciences are not only within their comprehension, but peculiarly fitted to interest and instruct them, for the plain reason that science and mind were designed for each other.

Under these views Mr. HOLBROOK proposes, to the children of such parents as may appreciate them, a course of lessons on natural and common things, accompanied with specimens, illustrations, and experiments, intended for their entertainment and instruction.

Lessons will be given twice a week, at such times as not to interfere with ordinary school exercises, and of such a character as to aid and interest children in their other courses of instruction.

BOSTON, APRIL 4.

POETRY.

NO MORE.

No more!—a harp-string's deep, sad, *breaking* tone,
A last low summer breeze, a far-off knell,
A dying echo of rich music gone, [well—
Breathe thro' those words—those murmurs of fare-
No more!

To dwell in peace with home affections bound,
To know the sweetness of a mother's voice,
To feel the spirit of her love around,
And in the blessing of her eye rejoice—
No more!

A dirge-like sound!—to greet the early friend
Unto the hearth, his place of many days;
In the glad song with kindred lips to blend,
Or join the household laughter by the blaze—
No more!

Through woods that shadow'd our first years to rove,
With all our native music in the air;
To watch the sunset with the eyes we love,
And turn, and meet our own heart's answer *there*—
No more!

Words of Despair!—yet Earth's, all Earth's—the woe
Their passion breathes—the desolately deep!
That sound in Heaven—oh! image *then* the flow
Of gladness in its tones!—to part, to weep—
No more!

To watch in dying hope, Affection's wane,
To see the Beautiful from life depart,
To wear impatiently a secret chain,
To waste the untold riches of the heart—
No more!

Through long, long years to seek, to strive, to yearn
For human love, and never quench that thirst:
To pour the soul out, winning no return,
O'er fragile idols, by delusion nursed—
No more!

On things that fail us, reed by reed, to lean,
To mourn the changed, the far away, the dead;
To send our searching spirits through th' unseen,
Intensely questioning for treasures fled—
No more!

Words of triumphant music!—bear we on
The weight of life, the chain, th' ungenial air;
Their deathless meaning, when our tasks are done,
To learn in joy;—to struggle, to despair—
No more!*

* "*Jamais, jamais! Je ne serai aime comme j'aime,*" was the mournful expression of Madame de Stael.

MEMOIRS OF ALLEN GRAY.

[From the London Weekly Review]

In these 'Memoirs' there occur two simple and beautiful pieces of poetry, of which we shall make room for the shorter.

"Oh saftly sleep, my bonny bairn,
Rock'd on this breast o' mine;
The heart that beats sae sair within,
Will not awaken thine.

Lie still, lie still, ye canker'd thochts
That such late watches keep,
An' if ye break the mother's heart,
Yet let the baby sleep.

Sleep on, sleep on, my ae, ae bairn,
Nor look sae wae on me,
As if ye felt the bitter tear
That blins thy mother's ee.

Dry up, dry up, ye saut, saut tears,
Lest on my bairn ye dreep,
An' break in silence, waefu' heart,
An' let my baby sleep.

MISCELLANEOUS SELECTIONS.

CREEDS.

[From Robertson's Attempt, &c.]

Creed is a Latin word and signifies a collection of articles to be believed: and agreeably to this it is expressed in Greek by the word *Symbolon*.

As the opinions which we embrace and believe have great influence upon our actions, it is of the last importance to a man's self, and the society he belongs to, that his opinions be founded in truth. Hence he is induced to perform the duties which result from the several relations he stands in to the vast variety of beings about him. He is easy to himself and to the rest of the world with which he is connected.

Before the time of our blessed saviour, the heathens believed so many absurd doctrines concerning their gods, that all the nations of the earth were corrupted to the last degree in their sentiments and practices. From their belief in some of these gods they learned drunkenness and filthy excess; from others, war, havock and desolation; from others, the most shocking impurities and sensualities; and from others fraud, theft, and robbery. The Jews likewise were greatly corrupted in their notions of religion. The Sadducees openly declared against spiritual beings and a future state. The Pharisees were strict indeed in observing external appearances and outward ceremonies; but presuming on these as sufficient they neglected to purify their hearts; and practised all secret wickedness without restraint. To rectify these terrible disorders, God was graciously pleased, in his own good time, to send his beloved Son into the world, to appear amongst us as a man, vested indeed with divine authority, to instruct us fully in our duty, and to lead us to happiness by the performance of it; to give us in his own example a perfect pattern of all virtue, and at last to sacrifice his life itself and suffer the most ignominious death, to obtain pardon and immortal life for those who should believe in him and keep his commandments. This was the glorious person so long expected by men, especially by the Jews, under the name of the *Messiah*, the *Christ*, or *the Son of God*. When Jesus of Nazareth appeared in the world he manifested himself, by most convincing proofs, especially by his resurrection from the dead, to be this divine person; and his apostles were sent all over the earth, endued with most miraculous powers, to declare and prove to the world that this Jesus was the CHRIST whom they had so long expected; and when men were, by their preaching and miracles, convinced hereof, and professed their belief of this doctrine, they were admitted into the Christian religion, and baptized in the name of the one God and Father of all, of his son Jesus Christ, and of his holy spirit. And the belief and profession of this one proposition, that Jesus of Nazareth is the Christ, was all that was required by the apostles from their proselytes, whether Jews or Gentiles, in order to be thus admitted to the participation of the advantages revealed and purchased by our blessed redeemer; for this one proposition included in it a belief of the wonders of his life and death. But in the process of time when the particular accounts of these were published by the evangelists who had certain proofs of the facts which they relate, then an explicit declaration of a belief of these facts was required in order to be admitted to the privilege of baptism. And hence it was that almost every bishop in the primitive church drew up a summary of these doctrines or facts which was to be used in admitting persons to baptism in their respective dioceses, and these were called *Creeds*. And it is very remarkable that all these agree in the main though there is unavoidably some small difference in the expression. Thus far things were carried on in the Christian world with unanimity and concord, though a little interrupted by the absurd doctrines of those vain people who called themselves Gnostics from their pretending to *know* much more than others. But they were of little importance and short continuance; for they, by breaking into several parties, soon confounded one another; and instead of raising themselves by this superior knowledge which they boasted of, they fell into the lowest contempt by the grossest ignorance which they discovered, on every occasion. Indeed the learned historian of the Apostles Creed thinks that many articles of it were framed in opposition to these absurd people. But this is doing them too much honor. It is like opposing the brightest sun-shine to the blaze of a candle. To what else can we liken the opposing the plain matters of fact recorded of our Saviour in the gospels to the fanciful reveries of these ignorant enthusiasts! No—that creed seems to have been framed very early as a summary of the Christian faith to distinguish them from the Jewish and heathen world; as it might indeed afterwards distinguish them from the follies and ravings of the Basilidians, Valentinians, Marcionites and other whimsical sects of the Gnostics.

Beside this creed, which, for its antiquity, is called the Apostles', there are several other creeds recorded by the ancients. We have a creed in Irenæus, the creed of Origen, the creed of Tertullian, the creed of Cyprian, the creed of Gregory Thaumaturgus, the creed of Lucian the martyr, the creed of the Apostolic constitutions, the creed of Jerusalem, the creed of Caesarea in Palestine, the creed of Alexandria, the creed of Antioch, the Nicene creed as first published by the Council of Nice, and the Nicene creed as enlarged by the council of Constantinople. From all which I would observe that they all profess a belief in the Father, Son and Holy Ghost. But the first of them that mentions any thing like a Trinity in Unity, and an Unity in Trinity, is that of Lucian the Martyr, about the end of the third century, when the Platonic philosophy was very prevalent amongst Christians. Lucian's words as related by Athanasius himself are these *te upostasei tria, te de sumphonia en.* In substance they are three things, in agreement they are one. I must here likewise make another observation, that the Nicene creed, made in the fourth century, when people's passions and rage against each other were excessive, was the first creed that ends with anathemas and curses against such as would not make profession of the same belief. And from this, all the creed makers afterwards took the fatal example. Every party henceforward seems to vie with each other which of them can best wield the arms of the Almighty, and throw about his thunder with the surest destruction. Vain and presumptuous man! How daring oftentimes to curse whom God hath blessed; and to thrust out of the church whom God will receive into his kingdom.

JOHN ROBINSON

We select from Morton's New-England Memorial the following passages from the Pastoral Letter of Mr. Robinson to the pilgrims, departing from Leyden, *after he had addressed to them his counsel* in the farewell sermon, so often quoted. A brief account of this eminent man will be found under our editorial head.

"*Loving Christian Friends,*

"I do heartily, and in the Lord salute you, as being those with whom I am present in my best affections, and most earnest longing after you, though I be constrained for a while to be bodily absent from you: I say constrained; God knowing how willingly and much rather than otherwise, I would have borne my part with you in this first brunt, were I not by strong necessity held back for the present. Make account of me in the mean time as a man divided in myself, with great pain, and as (natural bonds set aside) having my better part with you: and although I doubt not but in your godly wisdoms you both foresee and resolve upon that which concerneth your present state and condition, both severally and jointly; yet have I thought it but my duty to add some further spur of provocation to them that run well already, if not because you need it, yet because I owe it in love and duty. And first, as we are daily to renew our repentance with our God, especially for our sins known and generally for our unknown sins and trespasses; so doth the Lord call us in a singular manner, upon occasions of such difficulty and danger as lieth upon you, to both a more narrow search and careful reformation of your ways in his sight, lest he calling to remembrance our sins forgotten by us, or unrepented of, take advantage against us, and in judgment leave us for the same to be swallowed up in one danger or other: whereas, on the contrary, sin being taken away by earnest repentance, and the pardon thereof from the Lord sealed up to a man's conscience by his spirit, great shall be his security and peace in all dangers, sweet his comforts in all distresses, with happy deliverance from all evil, whether in life or in death. Now next after this heavenly peace with God and our own consciences, we are carefully to provide for peace with all men, what in us lieth, especially with our associates; and for that watchfulness must be had, that we neither at all in ourselves do give, no, nor easily take offence being given by others. * * * In my own experience few or none have been found which sooner give offence, than such as easily take it; neither have they ever proved sound and profitable members in societies, who have nourished this touchy humor. But besides these, there are divers motives provoking you above others to great care and conscience this way; as first, you are many of you strangers as to the persons, so to the infirmities one of another, and so stand in need of more watchfulness this way, lest when such things fall out in men and women as you suspected not, you be inordinately affected with them, which doth require at your hands much wisdom and charity for the covering and preventing of incident offences that way. And lastly, your intended course of civil community will minister continual occasion of offence, and will be as a fuel for that fire, except you diligently quench it with brotherly forbearance.

"A further thing there is carefully to be provided for; viz. that with your common employments, you join common affections truly bent upon the general good, avoiding, as a deadly plague of your both common and special comforts, all retiredness of mind for proper advantage, and all singularly affected any manner of way; let every man repress in himself, and the whole body in each person, as so many rebels against the common good, all private respects of men's selves, not sorting with the general convenience. And as men are careful not to have a new house shaken with any violence, before it be well settled, and the parts firmly knit; so be you, I beseech you, much more careful that the house of God which you are, (and are to be) be not shaken with unnecessary novelties, or other oppositions at the first settling thereof.

"Sundry other things of importance I could put you in mind of, and of those before mentioned in more words; but I will not so far wrong your godly minds, as to think you heedless of these things, there being also divers amongst you well able to admonish both themselves and others of what concerneth them. These few things therefore, and the same in few words, I do earnestly commend to your care and conscience, joining therewith my daily incessant prayers unto the Lord, that he who hath made the heavens and the earth and sea, and all rivers of waters, and whose providence is over all his works, especially over all his dear children for good, would so guide and guard you in your ways, as inwardly by his spirit, so outwardly by the hand of his power, as that you, and we also for and with you may have after-matter of praising his name all the days of your and our lives. Fare you well in Him in whom you trust, and in whom I rest.

"An unfeigned well wisher to your happy success in this hopeful voyage."

JOHN ROBINSON.

LETTER OF WILLIAM PITT.

The following letter of William Pitt, was addressed to the people of England in the year 1733.

"*Pure Religion and undefiled before God and the Father, is this, to visit the Fatherless and Widows in their afflictions, and to keep one's self unspotted from the world.*"

Gentlemen, whoever takes a view of the world, will find, that what the greatest part of mankind have agreed to call religion, has been only some outward exercise esteemed sufficient to work a reconciliation with God. It has moved them to build temples, slay victims, offer up sacrifices, to fast and feast, to petition and thank, to laugh and cry, to sing and sigh by turns; but it has not yet been found sufficient to induce them to break off an amour, to make a restitution of ill gotten wealth or to bring the passions and appetites to a reasonable subjection. Differ as much as they may in opinion, concerning what they ought to believe, or alter what manner they are to serve God, as they call it, yet they all agree in gratifying their appetites. The same passions reign eternally in all countries and in all ages, Jew and Mahometan, the Christian and the Pagan, the Tartar and the Indian, all kinds of men who differ in almost every thing else, universally agree with regard to their passions; if there be any difference among them, it is this, that the more superstitious, the more vicious they always are, the more they believe the less they practice. This is a melancholy consideration to a good mind; it is a truth, and certainly above all things, worth our while to inquire into. We will, therefore, probe the wound, and search to the bottom; we will lay the axe to the root of the tree, and show you the true reason why men go on in sinning and repenting, and sinning again through the whole course of their lives; and the reason is because they have been taught, most wickedly taught that religion and virtue are two things absolutely distinct; that the deficiency of the one, might be supplied by the sufficiency of the other; and that what you want in virtue, you must make up in religion. But this religion, so dishonorable to God, and so pernicious to men, is worse than Atheism, for Atheism, though it takes away one great motive to support virtue in distress, yet it furnishes no man with arguments to be vicious; but superstition, or what the world means by religion, is the greatest possible encouragement to vice, by setting up something as religion, which shall atone and commute for the want of virtue. This is establishing iniquity by a law, the highest law; by authority, the highest authority; that of God himself. We complain of the vices of the world, and of the wickedness of men, without searching into the true cause. It is not because they are wicked by nature, for that is both false and impious; but because to serve the purposes of their pretended soul savers, they have been taught that they are wicked by nature, and cannot help continuing so. It would have been impossible for men to have been both religious and vicious, had religion been made to consist wherein alone it does consist; and had they been always taught that true religion is the practice of virtue in obedience to the will of God, who presides over all things, and will finally make every man happy, who does his duty.

This single opinion in religion, that all things are so well made by the Deity, that virtue is its own reward, and that happiness will ever arise from acting according to the reason of things, or that God, ever wise and good, will provide some extraordinary happiness for those who suffer for virtue's sake, is enough to support a man under all difficulties, to keep him steady to his duty, and to enable him to stand as firm as a rock, amid all the charms of applause, profit, and honor. But this religion of reason, which all men are capable of, has been neglected and condemned, and another set up, the natural consequences of which have puzzled men's understandings, and debauched their morals, more than all the lewd poets and atheistical philosophers that ever infested the world; for instead of being taught that religion consists in action, or obedience to the eternal moral law of God, we have been most gravely and venerably told, that it consists in the belief of certain opinions, which we could form no idea of, or which were contrary to the clear perceptions of our minds, or which had no tendency to make us either wiser or better, or which is much worse, had a manifest tendency to make us wicked and immoral. And this belief, this impious belief, arising from imposition on one side, and from want of examination on the other, has been called by the sacred name of religion, whereas real and genuine religion consists in knowledge and obedience. We know there is a God, and we know his will, which is, that we should do all the good we can; and we are assured from his perfections, that we shall find our own good in so doing.

And what would we have more? are we, after such inquiry, and in an age of full liberty, children still? and cannot we be quiet unless we have holy romances, sacred fables, and traditionary tales to amuse us in an idle hour, and to give rest to our souls, our follies and vices will not suffer us to rest?

You have been taught, indeed, that right belief, or orthodoxy, will, like charity, cover a multitude of sins; but be not deceived, belief of, or mere assent to the truth of propositions upon evidence is not a virtue, nor unbelief a vice; faith is not a voluntary act, it does not depend upon the will; every man must believe or disbeleive, whether he will or not, according as evidence appears to him. If, therefore, men however dignified or distinguished, command us to beleive, they are guilty of the highest folly and absurdity, because it is out of our power, but if they command us to believe, annex rewards to belief, and severe penalties to unbelief, then they are most wicked and immoral, because they annex rewards and punishment to what is involuntary, and, therefore neither rewardable or punishable. It appears, then, very plainly unreasonable and unjust to command us to believe any doctrine, good or bad, wise or unwise; but when men command us to believe opinions, which have not only no tendency to promote virtue, but which are allowed to commute or atone for the want of it, then they are arrived at the utmost pitch of impiety, then is their iniquity full; then have they finished the misery, and completed the destruction of poor mortal man; by betraying the interests of virtue, they have undermined and sapped the foundation of all human happiness; and how treacherously and dreadfully have they betrayed it! A gift, well applied, the chattering of some unintelligible sounds called creeds; an unfeigned assent and consent to whatever the church enjoins, religious worship and consecrated feasts; repenting on a death bed; pardons rightly sued out; and absolutions authoritatively given, have done more towards making and continuing men vicious, than all the natural passions and infidelity put together, for infidelity can only take away supernatural rewards of virtue; but these superstitious opinions and practices, have not only turned the scene, and made men lose sight of the natural rewards of it, but have induced them to think that were there no hereafter, vice would be preferable to virtue, and that they increase in happiness as they increase in wickedness; and this they have been taught in several religious discourses and sermons delivered by men whose authority was never doubted, particularly by the late Rev. prelate, I mean Bishop Atterbury, in his sermon on these words, "If in this life only be hope then we are of all men most miserable," where vice and faith ride most lovingly and triumphantly together. But these doctrines of the natural excellency of vice, the efficacy of a right belief, the dignity of atonements and propitiations, have, beside depriving us of the native beauty and charms of honesty, and thus cruelly stabbing virtue to the heart, raised and diffused among men a certain unnatural passion, which we shall call religious hatred; a hatred constant, deep-rooted, and immoral. All other passions rise and fall, die and revive again, but this of religious and pious hatred rises and grows every day stronger upon the mind as we grow more religious, because we hate for God's sake, and for the sake of those poor souls too, who have the misfortune not to believe as we do, and can we in so good a cause hate too much? the more thoroughly we hate, the better we are; and the more mischief we do to the bodies and states of those infidels and heretics, the more do we show our love to God. This is religious zeal, and this has been called divinity; but remember, the only true divinity is humanity. W. PITT.

THE
CHRISTIAN EXAMINER
AND
THEOLOGICAL REVIEW,
No. XXX.

JUST published at the office of the Christian Examiner, corner of Washington and School-streets.

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ART. XVI.—Vindication of the Rights of the Churches of Christ. First printed in the 'Spirit of the Pilgrims.'

ART. XIII.—1. The Future Punishment of Infants not a Doctrine of Calvinism; 2. The Future Punishment of Infants never a Doctrine of the Calvinistic Churches; 3. On the Future State of Infants; three Letters addressed 'To the Editor of the Christian Examiner,' and published in 'The Spirit of the Pilgrims' for January, February, and March. By the Rev. LYMAN BEECHER, D. D.

Notices of Recent Publications. Furness's Dedication Discourse. Hutton's Sermon. Phelps's Sermon. Outlines of the History of Ancient Rome. Outlines of the History of England.

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THE Adams Female Academy will be opened for the reception of Young Ladies on Wednesday, the wenty-ninth day of April, under the superintendance of Mr. Charles C. P. Gale, who will be aided by suitable Female Assistants.

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The Bible; Worcester's Scripture Geography; Abstract of Bible History and Greenwood's Lives of the Apostles, will be studied as a Sabbath exercise.

The Young Ladies are required to attend church on the Sabbath and to write an abstract of one of the sermons. The are also required to write a theme on some definite subject or a letter, once in two weeks.

Those who shall complete the prescribed course of study will receive public testimonials of approbation from the Government of the Seminary.

The Latin, French and Italian languages may be studied without any additional charge for tuition, and, to those who have made the requisite attainments, will be delivered a course of lectures on Chemistry.

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Parents are invited to visit the school at all times during the hours or study, to observe the discipline and hear the recitations of the scholars.

At the close of each term the several classes are critically examined in all the studies of thar term.—There will be three terms during the year of thirteen weaks each.

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GEORGE FARRAR, *Sec'y.*
Derry, N. H. March, 7.

LETTERS ON MASONRY.

THIS day published and for sale by JOHN MARSH, 96 and 98 State st. "Letters on Masonry, addressed to the professed followers of Christ, now in connexion with the institution of Free Masonry," by Henry Jones, A. M. pastor of the Congregational church in Cabot, Vt. and a dissented Royal Arch Mason—price 12 1-2cts. 6t. April 4.

THE THOROUGH BASE PRIMER.

JUST published and for sale by JAMES LORING, 132, Washington-street, "The Thorough Base Primer;' containing explanations and examples of the Rudiments of Harmony; with fifty exercises, by J. F. Barrowes. First American, improved from the London edition.

CONTENTS.

Of Intervals; Table of Intervals; of the Inversion of Intervals; of Thorough-Base; of the Common Chord; of the Tonic, and its attendant Harmonies; of the Derivatives of the Common Chord; of the Discord of the Seventh; of the Derivatives of the Discord of the Seventh; of Discords by Suspension; of the Chord of the Diminished Seventh; of the Chord of the Extreme Sharp Sixth; of Cadences; of the Chord of the Seventh, Fourth, and Second, &c.; of Sequences, &c.; of Modulation, &c.; Exercises.
March 14.

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March 14.

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